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Monism as the best characterisation of his system,—not the positivism of Comte, he remarks, nor wholly that of Mill, and certainly not that of materialism, with which positivism is frequently identified. He is enthusiastic about the monistic theory, asserting that it has always been the ideal of philosophy; yet at the same time his monism is not conceived in the sense of Haeckel's, which is in his view simply materialism disguised. "The recognition of the unity of law in all phenomena, the subjection of all human aims and efforts to this law, the eradication of all contradictions and conflicts in the problems of life, are the aim of his philosophy." In his view, science is not an end in itself, but the handmaid of ethics; its purpose is positive: the perfection of the human race; while it also gives to our endeavors a solidity and reality which teleology has vainly sought hitherto to conceive as immanent in Being at large. Sociological and historical cognition becomes therefore the center of Ratzenhofer's system. In parallelism with the unitary character of all phenomena on the ontological and cosmological side, is placed the principle of the unitary character of all psychical and social phenomena. Through sociological cognition, Ratzenhofer's monistic positivism leads to an elaborate doctrine of politics, and since the latter contains the means for perfecting society, it also leads to a "positive ethics," the purpose of which is the perfection of the individual. By his system, the author believes that "absolute errors" can be avoided. In opposition to Kant, he takes the stand that a theoretical establishment of ethics and religion is eminently possible, and lays great emphasis on the fact that his system gives so large and systematic a place to practical morals and religion. μ .

GEORG WILHELM FRIEDRICH HEGEL'S VORLESUNGEN ÜBER DIE PHILOSOPHIE DER RELIGION. Mit einem Commentar herausgegeben von G. P. J. Bolland, Professor der Philosophie an der Universität Leiden. Erster Teil, Text. Leiden: A. H. Adriani. 1901. Pages, xxi, 708.

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The present edition of Hegel's celebrated *Lectures on the Philosophy of Religion* is based on the older editions of Marheineke (1832 and 1840), but has been entirely re-elaborated in its external features by Dr. Bolland and brought more into conformity with present needs. It will be remembered that the original lectures did not come directly from Hegel's own pen, but were compiled from the notes of his students. The present age, remarks Dr. Bolland, is entirely "de-Hegelised" and is consequently in need of special Hegelian treatment. He has therefore not only altered the text in places, but has illuminated it with commentaries and by the citation of parallel passages from other authors and from other works of Hegel. Dr. Bolland has brought much learning to bear upon his task, and his labors will be of undoubted usefulness to students of Hegel. u .